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A FRENCH VIEW OF RELIGION IN AMERICA.

 IN the United States, all the churches, Protestant, Jewish, and independent, have something in common. They approach each other more closely than any one among them approaches its mother-church in Europe; and the *ensemble* of all religions in America constitutes what one might call the American religion." With this affirmation *M. Henry Bary* opens his new book on religion in the United States,^{*)} and it is the key-note of the entire volume.

We do not know *M. Henry Bary*, but from his book we judge him to be neither a believing Christian nor a sectary, rather a man who sees only the utilitarian and social side of religion and does not elevate it above the level of a purely human institution.

His opinion of Catholicism in the United States betrays an illusion which is unfortunately shared by many European Catholics. *M. Bary* is acquainted only with the most noisy, but by far the least numerous, portion of American Catholics. The two chapters which he devotes to what he is pleased to call "Catholicisme sociologique" and "Catholicisme anglo-Saxon," are littered with quotations from the Life of Father Hecker and the discourses of Msgr. Ireland. The Catholic Church in the United States has other representatives besides these. The majority of the American episcopate, the bulk of the clergy and especially of the laity, do not hold or practice a Catholicity different from that held or practised by the Catholics of any other country.

M. Bary's observations are, therefore, inexact if applied to the Catholic Church in the U. S. as a whole; restricted to the school and party who call themselves "Americanists" and who

^{*)} *La Religion dans la société aux Etats-Unis*, par Henry Bary 12°. XX.-299 pages. Paris : Armand Colin. 1903.

have been condemned by the Pope, they are remarkably, not to say terribly, true.

"The American religion has two characteristics," he writes. 'It is social and it is' positive; social, inasmuch as it devotes more attention and care to society than to the individual; positive, so far forth as it is solicitous for that which is human rather than for that which is supernatural."

This is not exactly a feature upon which one feels like congratulating any religion. But, "religion is perhaps the most original thing in the United States. It is born of colonization, it is a daughter of the soil." No wonder if a religion which is "a daughter of the soil" can not lay claim to being supernatural!

From this positive character of American religion, we are told, flows religious peace. There is no conflict between religion and science, because "in the positive or social order, facts are so strong that they modify beliefs, and a civic and moral religion can not, like one that is dogmatic, set aside science or defy reason."

For this reason, *M. Bargy* tells us, the criticism to which Holy Scripture has been subjected, has not particularly impressed Americans, because to them the Bible is nothing more than a moral inspiration. And they have religious peace, because "the positive spirit has severed morality from dogma."

It is a pleasure to read a book whose author masters his subject so thoroughly. Though we can not share his admiration for "the American religion," we must admit that *M. Bargy* has grasped its essence and defines it correctly.

"The union of the churches among themselves," he tells us, "is preparing the way for an understanding between them and Free-thought . . . which has come to light under shelter of their altars, even as the liberal sects were conceived noiselessly in the womb of the orthodox denominations." On the other hand, the American spirit "has pressed all of the churches into the service of American society . . . serving the same cause, they appear to each other as colaborers rather than rivals."

These declarations, unfortunately all too well borne out by the facts, imply an absolute dogmatic indifference. There results from this amalgamation of creeds a new sort of religion, if we may so term it:

"Thus," says *M. Bargy*, "there has arisen and continues to grow, developing more self-consciousness from day to day, an American religion, embracing all forms, orthodox and independent, ecclesiastic and lay, of the evangelical spirit. . . . Beyond the sects, to whose diversity they are quite indifferent, they are organizing a religion which permeates all society and tends to be

nought but the social spirit itself in those of its features which are most evangelical. In the days of the Puritans, it was a race creed, even as religion among the ancient Jews was a tribal religion; but as the concept of race is growing larger, extending even to the entire human race, it is becoming a religion of humanity. All denominations, from their different points of view, are gradually becoming merged in a cult of human virtue and progress: patriotism has consummated the moral unity of the nation."

M. Bargy affirms and attempts to prove that this "moral unity is altogether a religious and a Christian unity," and that "American Positivism is nothing but an evolution of Christianity."

We submit the subjoined passage from his book to the attention of those who are interested in the progress of Liberalism and religious Americanism:

"Positivism in America has its temples, its clergy, its faithful adherents, who are none other than the members of the various Christian denominations; we can conceive a Positivism with a god, even as we can conceive a republic with a king; it is sufficient that the king be a servant of the people and that God be the servant of humanity; it is sufficient that sovereignty be vested beyond the king in the people, and that devotion, beyond God, worship humanity. By a half-conscious evolution the cult of humanity is being installed in America without displacing the cult of God."

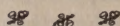
We do not think that religious Americanism can be characterized more accurately in its origin and tendencies than it is described in the above passage by *M. Bargy*, who is quite right in concluding that this religion is not Protestantism; nor is it necessary for us to add that it still less resembles Catholicism.

"It does not protest against anything, because it is sprung from a soil where nothing grew before it. The name 'Protestantism' recalls controversy too strongly to fit it. It needs a title which the polemics of Europe have not staled. 'Christianity,' in its evangelical sense, is the only one large enough to designate it. American Liberalism has its roots in American history rather than in the reform of Luther; it is the religion of colonization; it has flourished in Catholic Maryland and Anglican Virginia no less than in the Puritan settlements; it is as much at home among the Jews and in the Catholic Church as in the reformed sects; it is a product of the soil. The American religion is alive and fruitful because it is a national religion. It is born of three centuries of common effort for the organization of a society and the creation of a civilization upon a bare soil. It has for its aim the progress of humankind, because its origin is in human labor. *It is a religion of humanity grafted upon Christianity.*"

We have italicized the final conclusion for the reason that it is

of very great importance and appears to us entirely well-founded. *M. Bargy*, we repeat, is wrong in confounding the Roman Church with a faction which divides and imperils it; but aside from this mistake, his remarks betoken a clear and penetrating mind and may serve, against his will and intention, to further the cause of Roman orthodoxy against the pretensions and the fascinating spell of the Liberal school in both hemispheres.

CHARLES MAIGNEN.



DISSATISFACTION WITH THE COMPULSORY ARBITRATION SYSTEM IN NEW ZEALAND.

We were prudent in indicating recently our distrust in the final success of compulsory arbitration as practised in New Zealand.*) Already we learn from Australian newspapers that the much-lauded Arbitration Court system is not working so smoothly as was hoped and expected. In several recent labor questions its decisions have caused much dissatisfaction, and in some instances open rebellion among the affected workmen.

In the latest case the Court decided that 1s. 4d. an hour was the proper wage for carpenters. The men had demanded 1s. 6d., and, when the award was made, held an indignation meeting. The chairman said the judge had not taken into consideration the increased cost of living and rent in the district; and a resolution was carried to the effect that the award given by the Court was entirely contrary to the weight of evidence adduced, while the Court itself, as at present constituted, was unworthy of the confidence of the workers.

The meeting was practically unanimous in carrying this resolution, there being only one dissentient. The seconder of the motion went so far as to charge the Court with having deliberately set aside more than one-half the evidence, and even hinted that in some way the judge had been brought over to the other side. Other speakers demanded an immediate strike, but they were overruled for the time.

It seems plain that the existence of the whole arbitration scheme, in its present shape, is exceedingly precarious. The whole subject is receiving the anxious consideration of the government. There is very little doubt that the Court is overworked and that some vexatious delays have been due to this fact. It is probable that the judge will be provided with assistants. But *the most ominous thing is the disposition of workmen to denounce as unjust any decision contrary to their wishes.*

*) See No. 16 of THE REVIEW, of April 23rd, 1903.

"CLERICS AT THE BAT."

Under the title, "Clerics at the Bat," the *Catholic Union and Times* reproduces with much gusto in its No. 4 from the *Chicago Tribune* of April 22nd, what it calls "a sprightly report of a ball game between the faculty and students of St. Vincent's (Lazarist) College in that city."

We quote a few particularly edifying passages :

" 'Get out. I'm not out—I beg your pardon, Father. I mean that I don't think you touched me with the ball.'

'Tut, tut, boy. Why, I had you a mile. Run on back to the bench.'

'His reverence is right. The runner's out. Next man up.' This last from the umpire, and the baseball game between a team of former college athletes who now wear priestly robes and the student nine of St. Vincent's College went on. The spectator, who expected to see the long black cassocks flitting about the diamond at St. Vincent's College grounds in Webster Avenue yesterday afternoon, was disappointed, for the clergymen, with one exception, turned out in a motley array of baseball uniforms saved from college days. The one black suit and Roman collar to be seen on the diamond was worn by Father Joseph Carney, who played first base for the priests.

Before the game was well started the student team began to suspect that Father Carney had eschewed a uniform with a purpose. Whether by chance or design, the handicapping effect of the clerical garb was seen in the indifferent base running of the students.".....

"While the priests in baseball suits were showing the youngsters what real old time college baseball was like, some of their confrères in conventional garb were in the grandstand and along the side lines. It was plain that more than one of them would have felt at home on the diamond, and, although the wind was chill, their enthusiasm was warm.

'Go it, Joe; you can take three,' shouted one enthusiastic priest, when Father Carney found the ball for a long drive to center. The tall young priest made an effort to obey the coach, but was caught off third base.

'You're losing your steam, Joe,' said the enthusiast, consolingly, when the priest returned to the bench. 'I remember when you could have made that easy. Do you remember the game we played—.' But Father Timothy O'Shea at that moment made his third ineffectual attempt to 'kill' the ball, and the priestly nine trotted out into the diamond."

All of which may be very amusing. It may also be conducive to seminary discipline and to the respect which laymen, young

and old, are expected to cherish for the sacerdotal dignity and the persons of those who wear it. But, old foggy-like, we can not help noting with pleasure at the end of the *Tribune's* report that His Grace Archbishop Quigley, who "had been invited to umpire," had "declined that honor (?)," and contrary to previous advertisement (*Tribune* of April 21st), had not even appeared to "witness the contest from the grandstand."

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THE TYRANNY OF NATURAL LAW.

We reproduce the following timely observations from No. 15 of our esteemed Canadian contemporary the *Casket*:

In a recent number of the *International Quarterly* there is an article by Professor Shaler, containing some statements which will surprise the average reader of such periodicals. He shows that the natural laws which fifty years ago were supposed to be universally valid, are in reality valid only within a limited range of observation; and that even the law of gravitation, which has been regarded as the most isolated law of nature, is now believed not to be in force throughout the universe, inasmuch as there are indications that it can not be made to account for the motion of certain stars. A similar protest against the tyranny of natural law as promulgated by scientists, was made by the Rev. Martin S. Brennan of St. Louis in his book 'The Science of the Bible,' published by Herder of St. Louis five years ago. As Father Brennan was only a humble priest and his book came from a Catholic publishing-house, his protest did not receive the attention which Professor Shaler's is likely to receive. Nevertheless it is a book well worth having and keeping at hand to soothe one's mind when alarmed by the startling arguments which scientists set forth in contradiction with revelation. At the same time it must be admitted that week-kneed Christians are not quite so ready to surrender at the first demand of "hands up" made by some old member of the once famous Huxley-Tyndall gang of freebooters. It is a healthy sign when we find the following words in the editorial columns of such a journal as the *Independent*:

"The sense metaphysics on which dogmatic naturalism has always built, has been pretty thoroughly discredited; so much so that it is a mark of philosophic illiteracy to rest in it. Science has become a description, classification, and calculation of phenomena without any properly explanatory character. Whatever lies beyond this, including the whole problem of causality, belongs to philosophy. And the progress of criticism has shown the baselessness of the naturalistic metaphysics!"

MODERN PROTESTANTISM JUDGED BY A PROTESTANT.

Protestant papers, in particular our *Independent*, were very loud last year in boasting numerical increase of Protestants over Catholics in the German Empire. They drew their claims from Protestant sources, to which we Catholics had nothing to oppose except the well-known but too often overlooked fact that in Germany any Christian may pass for a Protestant who is not a Catholic, while Catholics count no one a Catholic simply because he says he is no Protestant. The official statistics now issued by the Imperial Census Office show that there has been, during the last ten years, a greater increase among Catholics than among Protestants.

The Protestant press ignores these figures, as it ignored the Catholic rejoinder to its false claims last year. We can even quote men of their own persuasion to refute them. Dr. Karl Frank, councillor emeritus of the Prussian Consistory, in a little book: 'Wie wird es sein?' (How will it be?) says (second ed., page 150sq.):

"From the beginning the Evangelical church chose a more moderate rôle than her Roman sister. She fled under the protection of the State. The State rules and governs her. The ruler of the State appoints her officers. He appoints the members of her governing board (Kirchenregiment.) The will of the worldly ruler is her supreme law. This condition has frequently brought her rich blessings. But the power and judgment of even the best rulers constantly wavers. And this wavering tells upon the church. The church is tossed to and fro by changing views on high, by the shifting of political parties, or even by the sentiments of the senseless (urtheilslosen) unchurchly masses. It matters little whether her officers are filled with the spirit of Christ, but much whether they are responsive to the wishes of the government and acceptable to public opinion.

"It was no pleasant picture that I beheld. (Dr. Frank writes as one peering far into the future.) I saw how the government of the Evangelical church was carried on exactly like a worldly government. . . . I saw the rights of the congregations wither away to almost nothing; instead, unprincipled office-seeking in the administration of the church. The favor of the superiors was the leading view-point. The church is for her ministers frequently no longer a sanctuary, but a milch-cow that provides them with butter. They enter the service of the church for the sake of advancement or lucre. Only in the second place, they will cast a look upon Jesus, the beginning and perfection of our faith. Hence energetic Christians are considered 'unfit' for the government of the church; men with the courage of their con-

victions are disagreeable Thus more and more bureaucracy rules instead of Christocracy (Christusherrschaft) The spirit of Jesus, His likeness and word, are silently discarded. On the other hand, the outward forms are observed with the utmost care. And thereby it is attempted barely to keep together the threadworn garment in which Protestant church authorities like to appear. In caleidoscopic change one decree follows the other to keep up the appearance of church life, where life has fled long ago The statistical tables of births, baptisms, weddings, burials are accepted as proofs of religious life. A lot of old ecclesiastical formularies are collected for the divine service and ecclesiastical functions New pericopes are continually drawn up by which to preach in the hope of filling the empty churches.

"I saw the bitter fruits of all this appear in the congregational life and the official activity of the clergy There is a machine by which the outer affairs are systematically disposed of, but no new impulse of life is developed In all these 'communities' there is no consciousness of union or united action. A terrible spiritual void and drought is upon the administration and reaches deeply into the discussions of the synods.

"By their office as presidents of the church vestry, clergymen became more and more officers of the State administration, to which they turned for recognition and promotion I saw the rising youth confirmed with a splendor as if that sacred function were a theatrical exhibition. It was but an ecclesiastical form, performed over all, no matter how their hearts were disposed. In funerals, ecclesiastical honors were awarded also to those who, during their life-time, had naught but mockery for religion. In mixed marriages, souls were sought, not to gain them for Christ, but for the official church. Thus I saw the church made worldly, secularized, as the woman in the scarlet mantle, 'gilt with gold and precious stones and pearls.' (Rev. 17, 3.)

"As the most shameful effect of this degeneracy of the church I felt her impotence. What a sorry, unworthy rôle she plays at present! She would be all-powerful in Him Who makes her mighty. But without Him, by dint of State help or statutes and dead formulas, by ecclesiastical decrees or ordinances, she can do nothing. With deep sorrow I felt it: 'The church can no longer speak either to the heart or to the conscience of the people.'"

Significant is also the conclusion with which our author winds up his judgment:

"It shall not be forever thus. I saw it plainly. I saw a light flash and heard the voice of a mighty angel: 'Babylon, the Great, is fallen, is fallen; and is become the habitation of devils and the

hold of every unclean spirit.' For whom were these words uttered? For which church? The future will reveal it. But this much I understood clearly: it is possible some members may be renewed by the spirit of Christ, but the whole degenerate church will not be converted and do penance, will not be brought to a new life. She will not be destroyed or annihilated by external force, but collapse by her own hollowness and emptiness. Such is the judgment passed upon her. And for those thus fallen, no tear of sorrow shall be shed. She has deserved it neither for the sake of humanity nor that of Christianity."

"The explanations of Dr. Frank," says the *Stimmen aus Maria-Laach*, from which we have quoted, "need no comment. But attention may be called to one point. Since the days of Luther it has been a favorite practice to hold up to us the Catholic Church as the 'woman in the scarlet mantle.' It is certainly a novel experience to see one of her own members paint the Protestant church in the imagery of the sacred text, as is done here in such palpable manner."



THE DANGERS OF HYPNOTISM.

J. Edward Herman, M. D., writing in the Chicago *Tribune* of May 3rd, adds his testimony to the many we have already collected from both American and European sources, to the dangers of hypnotism. He says among other things:

"That hypnotism has an injurious effect, both physical and moral, is now generally conceded by all well qualified men who have seriously considered the matter. Medical authorities all over the world have pointed out its dangers.

One writer on the subject, whose experience qualifies him to express an opinion, states that the risk of mental deterioration from the frequent induction of the hypnotic state, especially for those of a nervous temperament, is distinctly dangerous. For this reason alone there is good cause why there ought to be passed a law in the United States to restrict the practice of hypnotism to the medical profession.

In France its use is forbidden even for therapeutic purposes in the military and naval hospitals. Charcot, the great French neurologist, who was largely responsible for the revival of the hypnotic form of treatment, almost completely abandoned its use during the last years of his life. At present it seems destined to be regarded more as a medical curiosity than as a useful form of treatment.

Bernheim, a medical man with an enormous experience with hypnotism, once had the misfortune to lose a patient whom he

had put under hypnotic influence. The man he was treating was suffering from pain caused by some inflamed veins of one leg, and he was put to sleep to relieve the distress which this trouble caused him. The man died in two hours.

Lombroso reported the case of an officer who had been hypnotized at a public séance and who later on was accustomed to fall into the hypnotic condition at the sight of any shining object. One night, on approaching an advancing carriage which carried a lamp, the officer became unconscious and would have fallen and been crushed to death had not a comrade rescued him.

A young woman who had been hypnotized by the aid of a gong, subsequently developed a tendency to go into spontaneous trance when she heard any regular or monotonous sound. One day, crossing a crowded street as the church bells were ringing, she staggered and fell under the wheels of a passing vehicle and was killed.

As hypnotism is beneficial only in those functional diseases which rarely endanger life, and for which many other well-known and less dangerous and simpler remedies may be employed, it would seem as if hypnotism as a means of cure has a restricted field in which it must be used by medical men; and as its manifestations are pathological rather than physiological, there is every reason to demand that a law should be enacted to prevent its indiscriminate use by the laity."

Dr. Herman has not, however, found much evidence that hypnotism is of practical use in the commission of crime. He claims, first, that only persons with evil tendencies can be used as tools (but have we not all evil tendencies slumbering in us by virtue of original sin?); and, secondly, "many people can not be hypnotized, and of those whom it is possible to get under influence, some may, and many often do, awake when the experimenter least expects it. Besides, complete loss of memory of what takes place during hypnosis is not universal."

A still further drawback he finds in the fact that "the hypnotized person would act like a machine without regard to surrounding conditions and would take no precautions to avoid detection. He would blindly follow the instruction given, but his actions would surely attract the attention of people who would see him. To avoid the mechanical movements of the hypnotized person, it would be necessary to give suggestions to him covering every possible combination of contingencies, and this would present difficulties so great as to hardly warrant the risky attempt." The danger of detection, in his opinion, is so great that a less practical method of obtaining accomplices in crime could hardly be selected.

This latter view of the Chicago doctor, as our readers are aware from previous quotations in THE REVIEW, is not by any means shared by all students of the novel and difficile subject.

COLUMBUS AND THE DISCOVERY OF AMERICA.

Mr. Henry Vignaud, in his much-discussed book on the Toscanelli case, discredits the traditional story of Toscanelli's letter and map, which was brought forward so opportunely by the family of Columbus when it was alleged that he was led to undertake his famous voyage to the West through confidences made him by an old pilot, who had once been driven by a storm to the islands of the Western sea. Vignaud points out that Toscanelli and his learned friends, whose correspondence abounds, never spoke elsewhere of the ideas contained in letter and map; there is no mention in Portuguese documents of any such ideas or of consultation about them on the part of the King, or of Toscanelli, or of any Canon Fernam Martins; Columbus himself never spoke of letter or map, so far as we know; their contents are improbable from a man like Toscanelli, but agree with speculations familiar to Columbus and his brother Bartholomew. He thinks that "Columbus' great project had an origin wholly unconnected with any suggestions or counsels from Toscanelli." In this connection it may be interesting to note that a contributor to the *Dublin Review* of January, 1898, basing almost exclusively on Danish sources, showed that Columbus visited Iceland fifteen years before his voyage to America, that there he found records of the early voyage of the Hiberno-Danish, lying unhonored and neglected, until they found favor in the eyes of a kindred genius who was quite capable of benefiting by the information he received from them.

The 'Landnamabok' (which is the Doomsday book of Iceland) gives the name of Ari Marsen, the great-grandson of O'Kiarval (O'Carroll), King of Dublin, as the first European who landed in the New World; he was wrecked on the coast of Florida in 983, and called the country Great Ireland or Whitemen's Land. The same authority mentions that when the Norwegians, Lief and Ingolf, discovered Iceland in 795, they found there "Irish books, bells, and croziers, which had been left behind by some Irish Christians called Papae." It is now held by many that Irish Christians had settled in the southern part of North America, and had introduced Christianity centuries before Columbus planted the flag of Spain on that Continent. The author of 'Antiquitates Americanae' and Schudi ('Peruvian Antiquities') both prove this fact, and Professor Rask, the Danish philologist, in his book 'Samlied Aphaulinger,' b. i., p. 165, deals with the early voyages of the Irish to America and the similitude between the Hiberno-Celtic and American-Indian dialects.

It is still more remarkable that the Arabian geographer, Abdullah Mohammed Edrisi, who was born in Ceuta in 1099, wrote

at the invitation of Roger II., King of Sicily, a work bearing the title 'Mushat al Mushtati i Arhtirak Alafák' (that is, Wonders of the Curious in the Exploring of Countries), in which the New World is described and called Great Ireland; there are translations of this work in the Bibliothèque Nationale in Paris, and two other manuscripts of the original work of Edrisi are preserved in the Bodleian Library at Oxford (Cod. Graves, No. 3,837, and Cod. Pocock, 375). A silver globe, perhaps the first ever known, made for King Roger by Edrisi, was lost, but there is a planisphere inserted in one of the Bodleian manuscripts which gives an idea what it was, "Magnaë Hibernaë" being distinctly marked.

The Icelandic annals prove that intercourse was kept up from Ireland with the American Continent as late as 1347, yet it is surprising what ignorance prevailed in Europe respecting it in the time of Columbus.



BOOK REVIEWS AND LITERARY NOTES.

Cours Français de Lecture, par l'Abbé J. Roch Magnan. C. A. Beauchemin & Fils, Montréal. Two volumes.

The intimate friends of Rev. J. R. Magnan, pastor of St. John the Baptist church, Muskegon, Michigan, were aware of the fact that, for years past, he had been devoting all his leisure moments to the preparation and compilation of a set of readers for the French parochial schools of the United States. They rejoice in the announcement that two of the readers are already on the market, bearing the approval of the Ordinary, as well as of the School Board, of the Diocese of Grand Rapids, Michigan.

The two volumes are of neat appearance and gotten up by the old and reliable firm of C. A. Beauchemin & Son, of Montreal, Canada. The illustrations, so important in order to excite the imagination and the attention of the children, are numerous and well-done. Each lesson is followed by a set of questions, relating to the subject-matter treated of in the previous chapter. The object is to form in the pupil the habit of trying to understand well what he has been reading. All teachers will be thankful for a system so far superior to the old ways, under which children of the fifth grade were frequently unable to give the least account of what they had read.

The characteristic feature of the work, however, is the spirit of Christian faith and morality which pervades all its pages, from cover to cover. Love of God and of home and country, together with the greatest respect for parents and all constituted authorities, as well as the keenest sense of justice to neighbor and charity to

the afflicted, is the key-note of the series. It is with the liveliest sense of pleasure that we stop to consider what an amount of good may be done to the young and pure souls of children, by placing such good books in their hands, that they may bring them to their homes and there imbibe all the great principles and the beautiful lessons they contain.

Another feature of the work is a sensible and very practical preface to each volume, in which the author addresses himself to the parents and the teachers, and even to the children themselves, advising all of their respective duties in the difficult matter of education. We do not recollect ever having seen anything so complete and so full of practical hints.

We notice with pleasure that Father Magnan's efforts are being appreciated and that the French press, both in Canada and in the United States, has given great praise to these textbooks. Let us hope that practical encouragement will be lent the author in the purchase of his works and that he will thus be enabled to complete a series so well and so successfully begun.

—Abbé L. Winterer, in a very readable essay on German Socialism in the February number of *La Revue Générale*, points out that the present danger from the Socialist movement in the Fatherland (as, we suppose, everywhere else,) lies not in the theories of Carl Marx, but in the workings of the Socialist party, which is daily gaining new adherents by means of the "social hatred" with which it inspires the masses. The only effective antidote against that social hatred is justice and charity. Salvation lies in reorganizing society according to the Decalog.

—We gather from the *Tablet* that the great enterprise of Migne in the publication of the Greek and Latin patrologies is to have a rival, or rather a sequel, in an edition of a Syriac Patrology on an equally large scale. It is the well-known Orientalist of Paris, Dr. J. B. Chabot, who is projecting this Syriac Patrology in something like a hundred volumes, having the Syriac text and the Latin translation on opposite pages. He has secured the co-operation of several distinguished patrologists and orientalist for this imposing undertaking.

—In her biography of Chateaubriand, recently published by Kirchheim of Mayence, Lady Blennerhasset conclusively shows that the brilliant author of 'Le Genie du Christianisme,' who was, before his conversion in 1800, a fanatic enemy of Christianity, drew his fine descriptions of the Mississippi Valley and the Southeast of the United States, which were considered by his contemporaries true to nature and the work of an eye-witness, entirely and exclusively from his fertile imagination.

MINOR TOPICS.

Why is the Catholic University a Failure?

At the meeting of the alumni of the American College at Rome, held last Wednesday in New York City, Msgr. Denis J. O'Connell, the new Rector of the "Catholic University of America," said among other things:

"Just before my departure from Rome Pope Leo sent for me for another interview. He showed me then how deeply his heart is in the great work before us. 'O'Connell,' he said, 'I send you to the university from which I have expected so much in young vigorous America, *but it has not responded to my expectations.* O'Connell, I send you'—and then the Holy Father seemed to drop into a reverie as he added, 'and my name is in it.'"—(Quoted from a special despatch to the St. Louis *Globe-Democrat*, May 7th. Italics ours.)

Here we have it on the authority of Msgr. O'Connell himself that the Holy Father is disappointed because the University is not up to his expectations. Whenever THE REVIEW made this statement, it was ridiculed and denied by the Liberal organs, and attributed to ill will and antagonism. Msgr. O'Connell's frank avowal is therefore apt to help clear the ground. The Holy Father is disappointed. The University has not responded to his expectations. Now all depends on the making of a correct diagnosis of the case by the new Rector and his friends. *Why* has the University failed so far?

Are the Public Schools "Non-Sectarian" and Undenominational?

Their advocates and admirers say they are, but what of the Bible reading and the prayers with which, in most, if not all of them, every day's work begins? To be "undenominational" in reality there should be no religion in any shape or form, not even the mention of God in a text-book. A demand for "non-sectarianism" to this extent would be entirely fair on the lines of the public school system, as its approvers proclaim it to be. They say it is "for all creeds" and therefore that creeds and religions are absolutely excluded from its scheme. But is this so? Do you not bring in a "creed" when you bring in the Bible? Does not a prayer or the name of God mean or imply a creed? There is good ground for suspecting that it is one religion and one only that is objected to for the school by most of the "non-sectarians."—N. Y. *Freeman's Journal*, No. 3574.

The Literary Historian of the Future.

The historical writing of the period (in the English language) does not wholly commend itself to a reflective correspondent of the *Dial*. "Some day," he says, "there will set in a movement to co-ordinate the results of our specialized effort, and then may be expected to appear once more the literary historian. Scholarship will

not be less valued, nor truth less highly regarded, but the art of presenting truth will be given more attention. Nothing short of a transcendent genius, however, can ever again fill the place of the genuine literary historian. From our conscientious devotion to truth in the minute we shall never wholly recover; and of all historical writing we shall continue to demand absolute accuracy of detail—a standard which was unknown to Herodotus, Livy, Carlyle, and Macaulay. Thus the necessities which the literary historian of the future will have to meet grow greater with every passing day."

3

The *Catholic Columbian* (No. 18) declares that, if the new chapter in the history of the "Catholic University of America," which has been opened by the installation of Msgr. D. J. O'Connell as Rector, "is to be different from the two that have preceded it—if the University is ever to be made a success—the influences that have been alienated from it must be won back to its support. They have been designated as 'the Germans and the Jesuits.' But that title is not wide enough—there are others, who should be attracted. Nevertheless the favor of the Germans and the Jesuits, if it could be won, would be a mighty force for good. The Germans were being conciliated and were even planning to endow the German chair, when they were again driven away by the treatment received by Msgr. Schroeder. The Jesuits have been badly treated from the start."

Without the active co-operation of both of these important elements, says our confrère, the University can not hope to succeed, and he concludes: "The Germans and the Jesuits should be solicited to support the University and . . . any influence that keeps them away from it should be promptly and permanently side-tracked."

3

A writer in the *Civiltà Cattolica* makes the startling announcement that on the occasion of the conclave which elected Leo XIII., Prime Minister Crispri was only prevented from introducing Italian officials into the Vatican by a fierce telegram from Bismarck, who was particularly anxious that a pope should be elected a bout whose legitimacy no question could ever be raised. The Rome correspondent of the N. Y. *Freeman's Journal* says that the present temper of the Italian authorities there affords only too much ground to fear that a similar outrageous attempt to violate the freedom of election may be attempted. Under the circumstances he thinks it is not at all impossible that the next conclave may be held outside Rome—possibly outside Italy.

3

A Benedictine Father, professor in a western college, writes to THE REVIEW:

I was greatly interested in the remarkable instance of "clairvoyance" given in a recent number of THE REVIEW. I refer to Archbishop Ireland and the girl at the Sisters' school. This gift of clairvoyance seems to be general, I mean in a lesser degree, for I have on several occasions made similar experiments. It can be

done by any three persons, perhaps also two. Let two persons blindfold a third, then hide an object (pocket knife, etc.); then let the two guides take hold of the blindfolded person's wrist and make up their will that the "claivoyant" shall find it, and the latter will after some trials become aware of a force leading him towards the object. All persons are not equally good "media." In one case we merely touched a boy on his shoulders with our fingers. Experiments may bring out media that respond without physical contact. I know not how to explain the phenomena, but I know such a force to exist, since I have actively and passively participated in many such experiments. Fixed attention on the part of the guides is required.

Writing in the *Journal of Theological Studies* on the "Code of Hammurabi," Mr. Johns, of Queen's College, Cambridge, a very competent cuneiform scholar, pays a handsome tribute to the energy and scholarship displayed by Father Scheil, O. P., in editing this truly remarkable discovery. Hammurabi was King of Babylon, or of the territory about Babylon, about 2285 B. C. He drew up a code of laws dealing with a number of the common occurrences of life and had his code carved on great stone monuments and set up (probably) in every city of his empire. For nearly two thousand years this code formed the basis of Babylonian and Assyrian law, and several fragments of copies of various dates have for some time been known. But now one of the original monuments has been found almost intact, and the picture it gives of Babylonian civilization and law and life in the third millennium B. C. is as interesting as it is wonderful, and we feel that Father Scheil does not exaggerate when he claims Hammurabi's Code as one of the most important monuments of universal history.

It may interest the Rev. Father John Talbot Smith, the editor of the *Boston Pilot*, and other Catholic American publicists who have advertised and recommended Heyse's "Mary of Magdala" to the Catholic public, (see our protest against such advertisement and recommendation in No. 17 of THE REVIEW), that His Lordship the Bishop of Brünn, Austria, Dr. F. S. Bauer, has publicly and officially protested in the *Brünner Vaterland*, above his signature, against the production of that "great religious drama" (*Boston Pilot*, No. 15) in his episcopal city. He brands it as "a scandal to the Christian sense" and declares that its production ought not to be permitted in any Christian community.

Is the Cincinnati *Catholic Telegraph* aware that it is helping to "poison the wells" when it advises its readers (No. 19) to buy and study the *Encyclopædia Britannica*? □

Andrew Lang declares that "no translation in verse is worth the paper on which it is printed."

